In Memoriam.

John Scott.

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John Scott

Memoir

AND

REPORT OF THE FUNERAL SERVICES

OF

JOHN SCOTT,

OF PHILADELPHIA.

BORN 10 MAY, 1804.

DIED 6 NOVEMBER, 1886.

"A good name is rather to be chosen than great riches."

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IN EXCHANGE.
D. E. Pennepacker
DEC 5 1908

A

TRIBUTE

TO THE MEMORY

OF A BELOVED FATHER,

WHO LIVED A HOLY AND USEFUL LIFE,

AND CAME TO HIS GRAVE

IN A FULL AGE.

BY HIS SON

WM. H.

GENEALOGY.

(As far as known.)

ARCHIBALD SCOTT, married Catharine Murphy.

CHILDREN:

JAMES, SAMUEL,
JOHN, ARCHIBALD,
CATHARINE.

SAMUEL SCOTT, born 1767, died November 16th, 1822; married Jane Getty and Mrs. Margaret Young Campbell.

CHILDREN (first wife):

CATHARINE, ARCHIBALD,
JANE, JOHN,
JANE, HUGH,
SAMUEL.

CHILDREN (second wife):

MARSHALL, MARGARET.

Memoir.

JOHN SCOTT, the subject of this sketch, was born May 10th, 1804, in Ballydonley, parish of Rasharkin, county Antrim, Ireland. He was baptized by Rev. Matthew Elder in the Finvoy meeting-house of the Presbyterian Church, and to this place his steps in early life were turned by godly parents. His mother, Jane (Getty) Scott, dying in 1810, aged thirty-eight years, when he was but six years old, he was cared for by his eldest sister Katie, afterwards the wife of John Wallace.

On March 5th, 1826, he sailed to America from Belfast in the "Caroline Ann," arriving in New York April 6th. His first Sabbath in this country was spent in New York City, and on that day he worshiped in the First Reformed Presbyterian Church, hearing Rev. Alexander McLeod, D. D., preach.

Coming to Philadelphia immediately, he took up his abode with relatives who had preceded him, and with whom he obtained employment.

On October 1st, 1829, he was married to Miss Elizabeth McFee by Rev. George Chandler, a Presbyterian

minister of Kensington. His wife (born March 3d, 1811), of whose piety and strength of character much might be said, died October 1st, 1883, the fifty-fourth anniversary of their marriage. To them were born nine children, five of whom are still living.

Soon after coming to this country he engaged in the carpet manufacturing business, and in 1846 built a large cotton and woolen mill and carpet factory at the south-west corner of Nixon and Hamilton streets, where he carried on business very satisfactorily for awhile, having executed several large orders for the Government. But in 1847, in consequence of unfavorable tariff legislation, he was unsuccessful and was obliged to retire.

He was naturalized October 3d, 1834, and in political life was a Whig and a strong advocate of a protective tariff, endorsing the great principles of Henry Clay and Daniel Webster. When Know-nothingism arose, he, along with many of his acquaintances of Irish birth, left the Whig party and became a Democrat. He continued as such the remainder of his life, voting the Democratic ticket the Tuesday before his death.

In 1850, as Assistant United States Marshal, he took the seventh census of the Sixth Ward, District of Spring Garden, and was subsequently Inspector of Customs.

On June 17th, 1864, he was appointed Superintendent of the Spring Garden Gas Works, and to show

the esteem in which he was held, the employés upon his retirement, March 31st, 1865, presented him with a large Bible, believing it to be the most suitable as well as the most acceptable gift.

Passing to his religious life, he was received July 5th, 1833, upon profession of his faith, into the communion of the First Reformed Presbyterian Church, Rev. Samuel B. Wylie, D. D., pastor.

Leaving this church in the fall of 1835, he united with the Ninth Presbyterian Church, and on September 8th, 1836, was ordained and installed a ruling elder of this congregation. The last meeting of the session of this church he attended was February 2d, 1840, and left along with others who were dissatisfied because a call was extended to Rev. Archibald Tudehope to become pastor. During his connection with this church he was not only an elder, but superintendent of the Sabbath-school and treasurer of the board of trustees.

* "The 'Union Presbyterian Church' was organized by a committee appointed by the Presbytery of Philadelphia, December 29th, 1840. This committee, which consisted of the Rev. Dr. C. C. Cuyler, the Rev. Dr. H. A. Boardman, and Mr. James Kerr, elder, met in Carpenters' Hall, corner of Thirteenth and Race streets, on the evening of that day, and was constituted by the election of Dr. Cuyler, chairman, and Dr. Boardman, secretary. After the meeting was

* Historical Sermon by Rev. Alfred Nevin.

opened with prayer, the following named sixty-three persons presented certificates from the several churches with which they had been respectively connected, and were duly received: John Scott, Elizabeth Scott, &c. * * * * At this meeting Mr. John Scott and Mr. Neal McCauley, who had been elders in the Ninth Presbyterian Church of the city, were unanimously elected elders, and duly installed in office."

In this church he was also superintendent of the Sabbath-school, clerk of session, and precentor.

In 1850, when a call was extended to Rev. Wm. L. McCalla, a large portion of the congregation withdrew, and on August 28th, 1850, the Fifteenth Presbyterian Church was organized by Rev. John McDowell, D. D., Rev. Thomas L. Janeway, D. D., and Elders Robert S. Clark and William S. Martien. John Scott and John Williams were unanimously elected ruling elders. This congregation worshiped in Black's Hall, north-west corner Fifteenth and Market streets, until the new church was built at south-west corner of Fifteenth and Lombard streets. Mr. Scott gave all his time and attention to the erection of said building without any compensation, and through his exertions the congregation received $1500 from Morris Patterson, Esq., of the Tenth Presbyterian Church, for the surrender of the lot at south-west corner of Seventeenth and Spruce streets, which was first agreed upon, and where the West Spruce Street

Presbyterian Church is now located. Rev. Clarke Loudon was the unanimous choice for pastor, and was ordained and installed in the new church, but resigned in 1860. When the church was vacant, Rev. David Steele, a Reformed Presbyterian minister, preached, and not being willing to change his ecclesiastical relations to become pastor of the church, a strong but unsuccessful effort was made to transfer the property from the Old School body.

In the spring of 1861, Mr. Scott assisted in forming a new organization, known as the Sixth Reformed Presbyterian Church, with Mr. Steele as pastor, to whom he became greatly attached as a man and as a preacher. The following year a union took place between the Fourth and Sixth Reformed Presbyterian Churches, the Sixth becoming extinct, and Mr. Scott was installed one of the ruling elders of the Fourth Church, and continued as such until his death. He was at home in the Reformed Presbyterian Church. Meetings of Presbytery and Synod were faithfully attended by him, and for years he was one of the trustees of the Theological Seminary. He took great interest in the Sabbath-school, visiting it regularly and contributing towards its support. A floral tribute bearing the words, "The Sabbath-School's Friend," was placed on the casket the day of the funeral. His love and friendship for his pastor, Rev. Dr. Steele, knew no interruption, and often they took sweet counsel together. From the REFORMED

PRESBYTERIAN ADVOCATE for December, 1886, we extract the following :—

AT A MEETING OF THE SESSION OF THE FOURTH REFORMED PRESBYTERIAN CHURCH OF PHILADELPHIA, HELD NOVEMBER 17TH, THE FOLLOWING RESOLUTIONS RELATIVE TO THE DEATH OF MR. JOHN SCOTT WERE UNANIMOUSLY ADOPTED :—

WHEREAS, It has pleased God to remove from among us by death our dear brother and co-laborer Mr. John Scott, the oldest member of our session,

Resolved, That in this Providential dispensation we recognize the hand of Him who doeth all things well, and who disposes of creatures and events according to his sovereign pleasure.

Resolved, That we have abundant reason to thank God for sparing him so long among us, and in bestowing upon him so many gifts and graces, so that his life and labors in his family and in the congregation of which he was an office-bearer were a daily benediction, preparing him for the fruition of eternal blessedness, to which we have no doubt he has been admitted in the world above.

Resolved, That in the death of our brother another admonition comes to us, reminding us of the necessity of preparing for our latter end, as well as of being diligent in the work of the Master, so that at the close of life on earth we may be prepared for an abundant entrance into heaven.

Resolved, That our heartfelt sympathy is tendered to the bereaved family, with the prayer that they may receive the paternal regard and divine comfort of their father's God, and ultimately be privileged to join him whom they loved on earth in the world of glory.

Resolved, That these resolutions be printed in the REFORMED PRESBYTERIAN ADVOCATE, and that a copy of them be forwarded to the bereaved family.

DAVID STEELE, *Moderator.*
SAMUEL F. WILSON, *Clerk.*

In his social life he was cheerful and happy, notwithstanding the tribulations of this world. He never forgot the injunction, "Use hospitality one to another." "In his family circle he was thoughtful and tender. As a husband he was kind ; as a father he was dis-

creetly indulgent and fond." His death has not only left a vacancy in the home in which he dwelt, but in the homes of his children, where his visits were always pleasant. He was blessed with a remarkable constitution, which was but little impaired until he had passed fourscore years.

On Saturday, November 6th, 1886, in the presence of two of his children and of his physician, Dr. Malcolm MacFarlane, he passed quietly away after but a few days' illness. His death was caused by the ossification of the valves of the heart.

His funeral took place the following Wednesday. Religious services were first held in the home, No. 1822 Wood street, and afterwards in the Fourth Reformed Presbyterian Church, Eighteenth and Filbert streets. A full report of the proceedings is found herewith. His remains were borne to the Monument Cemetery by the ruling elders of the church, and deposited in the vault, and on Saturday, November 27th, the burial took place, his son-in-law, Rev. Robert Hunter, pastor of the Kensington Presbyterian Church, conducting a brief religious service. On his tombstone is found this inscription :—

FOR FIFTY YEARS
A RULING ELDER IN THE
PRESBYTERIAN CHURCH.

Eternity alone can unfold all that is involved in this brief epitaph.

Heaven is hereafter to be his home. He is now realizing all that is contained in his favorite chapter of the Bible, the fourteenth of John, as he occupies one of the mansions of his Father's house. He loved to sing the psalms of the church on earth, but is now ascribing praise "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

FUNERAL SERVICES.

IN THE HOME.

Rev. Dr. Steele read selections from the Scriptures, Rev. A. Culver, Pastor of the Grace Presbyterian Church, led in prayer, and Rev. Mr. Boice pronounced the benediction.

IN THE CHURCH.

Rev. J. C. Chapman, Pastor of the First Reformed Presbyterian Church, announced the 23d Psalm, which was sung.

The Lord's my shepherd, I'll not want.
He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.

My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me, and thy rod
and staff me comfort still.

Goodness and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling-place shall be.

Rev. William P. White, Pastor of Mt. Airy Presbyterian Church, read selections from Scripture, as follows: Job xiv. 1-12; Psalm xc. 1-10; Revelation xxi. 1-4; 2 Corinthians v. 1-6; 1 Corinthians xv. 51-58.

Prayer by the Rev. J. E. Wright, D. D., Pastor of Market Square Presbyterian Church, Germantown.

We thank thee, oh Lord, for the beautiful and blessed Scriptures which we have been permitted to read upon this solemn occasion. Thou hast not left us in darkness nor in uncertainty in regard to the things which are unseen and eternal; thou hast spoken to us out of the heavens; thou hast brought life and immortality to light through Jesus Christ; thou hast given us intimations and glimpses of another world, an unspeakably better and broader world than this, into which all those who die in the faith of the gospel do immediately enter. We rejoice, oh Lord, in these revelations, in the comfort and cheer which they bring unto us.

We pray that as we linger together to-day in this solemn presence and under these solemn circumstances, thy voice may speak unto us, giving us cheer, and consolation, and gladness, and hope, and blessed comfort.

We thank thee, oh God, for the beautiful life which has closed upon the earth; we thank thee that thou hast been the God of thy servant during all these years; that thou hast led him throughout his pilgrimage, from its beginning unto its close.

Oh Lord, we thank thee for the grace wrought in him by the quickening and sanctifying Spirit of God; we thank thee for all that he has been enabled to enjoy and

accomplish through the grace which is in Christ Jesus; for the years that he has lived; for the labor that he has wrought; for the blessing which he has been, we give to thee, oh God, hearty thanks to-day, and we rejoice that this life having ended upon earth has commenced its eternal duration in the heavens. We gather great gladness as we think upon the glorious rewards which thou hast in reserve for those that have loved thee and served thee in their day and generation upon the earth, and our hearts would not be sad to-day, and our spirits would not be heavy to-day thinking of the infinite weight of glory which is given as a crown of rejoicing unto thy servant, lifted from earth to heaven. We pray thee that the inspiration of this beautiful and useful life may linger with us upon earth; we pray that it may be a stimulus to those who are left to do the work of God and to stand in the place made vacant by the departure of our brother.

May the household and the family, the children and the children's children of thy servant receive rich blessings from God as their inheritance. May the church in which they worshiped, in the midst of which he so faithfully labored, receive a rich blessing from the God of the covenant.

Oh God, sanctify this removal unto the quickening of all thy people here. We pray that rich spiritual fruitage may come as the result of the labors which he has wrought and the prayers which he has offered in the years now gone forever. Let thy blessing rest upon all who are especially affected by the removal of thy servant; we ask that thou wouldst give unto them that grace which thou hast promised; that thou wouldst put thy loving and strengthening arms about them, sustaining them, sanctifying them, bringing unto them comfort, and cheer, and help, and making thy presence a grace and a consolation unto them.

Oh Lord, bless the services in which we are now en-

gaging ; may thy Holy Spirit be present to assist thy servants who shall speak unto us. Solemnize our minds and hearts as we engage in these services, that they may be profitable unto us and acceptable unto thee, oh Lord, and we will give unto thee the praise forever, in the name of Jesus Christ, Amen.

Address by Rev. David Steele, D. D., Pastor of the Fourth Reformed Presbyterian Church.

We are assembled, my Christian friends, in the house of God at this hour to pay the last tribute of respect to our beloved father and friend in this congregation. The visitation of his death has come upon us after all somewhat suddenly, and our sorrow for his departure is sincere and heartfelt. But along the line of the ages the cheering words of the prophet Isaiah fall upon our ears, "Thy dead men shall live." Whatever reference these words may have had when first uttered to the condition and circumstances of God's covenant people, we may I believe to-day properly apply them to ourselves, and take comfort from the grand truth that is laid up within them.

Death, we may remark, is an event that happens to all men. No labored argument is necessary to establish this truth. "By one man sin entered into the world, and death by sin." Death is not the debt of nature, as some have asserted and thought. For to nature no such debt is due. Nor is death to us annihilation, for to the sentient being nothing is more

revolting than annihilation. Besides, nothing is known of it throughout the universe of God. Nor is death an eternal sleep, for of those who have passed away from earth, we read in Holy Scripture that they live. Whence then, it may be asked, is it that death comes? The answer is at hand—"The wages of sin is death." God has been displeased with the children of men and he has armed death with a fatal sting, sent it forth the executioner of a just sentence and the avenger also of that law which has been broken. Sin has armed death with omnipotence almost, and who can resist it? The kings of the earth lie in the desolate places that they have prepared for themselves. The marble in its sculptured pomp attests that the battle with death has been in vain. All the generations of the past have crumbled in the dust; and all who are living now are following them in one vast funeral. Others shall follow us. The silence of the dead, the sorrow of the surviving friends, and the mortality of all that have come into the world by ordinary generation from our first parents proclaim the power and the strength of death.

Moreover, the certainty of death and the broken relationships that it entails enhance the solemnity of the event itself. Many things are uncertain, but death is inevitable. The Holy Spirit by the mouth of the apostles and prophets multiplies figures in setting before us the certainty of death and the uncertainty of life. They point us to the flower that groweth up in

the morning, and flourisheth, and is cut down in the evening ; to the shadow that flings itself in the pathway of the traveler, and then fleeth and continueth not. They point us also to the vapor that skirts the mountain side for a time, and, as soon as the sun is risen upon it, it is dissolved and gone. Other figures are employed in the Scriptures to indicate to us the shortness and brevity of human life. Although our days have been determined by God and the number of our months are with him ; nevertheless it is a truth that God has hidden from every individual in his infinite wisdom the precise period when, in the cycle of time, he shall be called away from earth.

Death puts an end to all plans for the future. All the relations of time, all the speculations of business, all the enjoyments of the world, it buries in the silence of the grave.

Moreover, it cuts asunder the cords of tender affection that bind parent to child, husband to wife, friend to friend. By the death of friends we lose their example, their counsels, their admonitions, and their prayers. I believe it was Rev. Doctor Gardiner Spring who said that the first thing that occurred to him after the loss of his parents was, "I have lost their prayers."

So, too, death terminates our relation to the visible church and her divinely appointed ordinances. The last sermon has been heard, the meeting for prayer has been attended for the last time, and the Euchar-

istic feast never returns again. These thoughts, and multiplied others that might be presented, enhance the solemnity of this event, and teach us the great lesson that everything we can do, everything we can think of, should be done for the glory of God and in preparation for eternity.

An interest in the great salvation by union with the Lord Jesus Christ secures victory over death. "I heard a voice from heaven saying unto me, 'Write, Blessed are the dead that die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.'" From all eternity a federal or representative union was established between the Lord Jesus Christ and every son and daughter who shall be brought home to glory ; but God the Eternal Father, on whose sovereign will the whole economy of grace may be said to turn, had determined there should not only be a representative union, but that there should also be a real, vital, and saving union formed between Christ and all who shall be brought home to eternal happiness. This union is spiritual, mystical, and indissoluble. Indeed, the covenant under which it has been formed is an everlasting covenant, and the mountains may depart and the hills may be removed, but God's loving-kindness shall not depart, neither shall his covenant of peace be removed. So, too, the love of God for his own children guarantees to the Christian triumph in death, and the child of God in

the very hour and embrace of death can say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." True, the Mediator himself fell beneath the stroke of death, but in the very hour and article of death he became a conqueror; and every child of God is a conqueror, and more than a conqueror, through Christ, who loved him, and who gave himself for him. Well was it said by the Christian minister in the last moments of life on earth, "In death I shall be more than a conqueror;" and by another, "Christ in the power of his arm, Christ in the love of his heart, Christ in the excellency of his person, is the rock upon which I stand; and now, death, strike!"

These words that we have just quoted from the prophet indicate that the dead shall live. Life has its peculiar charms, although the principle itself is mysterious. If there is any doctrine more comforting than another in Holy Scripture, it seems to us that it is the doctrine of the resurrection. It is taught clearly in both Testaments. Says the afflicted man of Uz, "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." The people of God may be said to live in the influence for good which they exert in the world. The beneficent influence that a

good man exercises cannot be measured, nor does it die with the dissolution of the body. It may be unseen in its course, it may be silent in its operations, but it is as deathless as it is effective. Abel is dead, but yet he speaketh. David, the son of Jesse, has gone the way of all the earth, but he lives in his inspired lyrics ; Paul, the great apostle of the Gentiles, has gone from earth, but he lives in his epistles, and he speaks to us as effectively to-day as he did when he stood upon Mars' Hill and addressed the crowd of philosophers who formed his audience. Luther lives in his immortal sayings ; Knox and other reformers and philanthropists live in the influences that they exerted for good ; and these are to-day operating and accomplishing much for the world's renovation. And so it may be said of every faithful Christian man and woman, and every Christian minister, and every ruling elder or office-bearer in the house of God, who has discharged his duty faithfully and left an example of diligence in his Master's service. They die and leave the world, but their works follow them and their deeds are embalmed in the memory of those who survive them. Still they live, and we try to imitate their virtues and hold them up to others, that they may, in turn, exercise an influence for good.

The dead shall live in the resurrection. We stop not here to dwell upon this point particularly. Jesus has said, "I am the resurrection and the life." "Fear not ; I am he that liveth and was dead." The Lord

of glory has entered heaven and taken possession of the eternal inheritance on the behalf of his people. And the immortal Spirit, separated from the body here, hies its way to the region of everlasting light and joy, while the body is borne by the hands of loving friends and laid in the silent tomb ; but it shall not lie there forever. It continues united to Christ, and shall rise from the grave at the resurrection. Christ has arisen the first fruits of them that slept. The sleeping dust shall be reanimated. The dead shall be raised just as certainly as Christ rose.

Believers shall live in eternal glory. This thought rises above all other thoughts in the minds of Christian men and women—those who have died in faith have gone to glory. We lose their power for good here, but they have joined the general assembly and church of the firstborn in the realms of eternal light. It is this that warms the heart and quickens the pulse, that makes us joy even in the midst of our tears. When the soul is touched with grief and the heart is wrung with anguish we feel that heaven has added to it another immortal spirit, a spirit gone to be with Christ forevermore. The reunions of heaven will indeed be joyous, for fathers and mothers, husbands and wives, parents and children, who lived with one another and loved one another, shall meet to part no more. Tears shall be wiped away ; no sorrow, no crying, no death can enter heaven. The recognitions, fellowship, and employment of the up-

per sanctuary shall be enrapturing. Not a shadow shall fall upon the brightness of heaven's unspoken glory. In the faith of these truths, and other kindred doctrines that might be mentioned, the deceased father, brother, and friend who has been taken from us lived and died.

He was born in Ireland, in the year 1804, and came to this country a young man in 1826. He engaged in the manufacturing business a short time after his arrival here, and continued in it until, as we have understood, a change in legislation compelled its relinquishment. For the most part or to a large extent from that time forward until he died he lived in private. It is, however, of his religious life that we have to say a word or two in this connection, as I am sure this will be expected from us. On his arrival in the United States, or shortly after, he connected himself with the Reformed Presbyterian Church, then under the pastoral care of the late Rev. Doctor Wylie. For a time he continued in that communion; subsequently, however, he connected himself with the Presbyterian Church and was instrumental, as we have understood, in founding what has been called the Union Presbyterian Congregation. In the year 1836 he was elected a ruling elder, so that he was just fifty years in this office in the year that is now passing by.

Subsequently our deceased father and friend became instrumental in rearing the Presbyterian Church that is situated at Fifteenth and Lombard streets, and we

are persuaded from all that we have heard, as well as from many conversations that we have had with him that that church never would have been in existence, either as to the building or the congregation, if he had not employed himself actively in endeavoring to give it growth and strength.

In the year 1861 he, with others, formed an organization designated the Sixth Reformed Presbyterian Church of Philadelphia, of which the pastor of this church was originally installed pastor. The following year a union between this church and the Fourth Reformed Presbyterian Church worshiping in this building took place, and Mr. Scott, who had been installed a ruling elder in the Sixth Church, was installed a ruling elder in the Fourth Reformed Presbyterian Church. It was during this last quarter of a century that our knowledge of him became so intimate. We lived very near to one another in many ways ; because in coming to this city a stranger—and those who have had the heart of a stranger know what the condition of a stranger is—we found in our deceased father a friend indeed—one who was ready to take us by the hand and give us information respecting church work and the relations of churches and congregations in the city. In this respect we derived valuable information from him, and learned many things that were of great advantage to us in our pastoral work.

In relation to our deceased father it may be emphatically said that he was a churchman ; he loved to be

in the house of God, and he loved to be concerned in helping forward its interests. If help manual or mental was needed, if there was anything to be done in the church or about the house of God, he was always on hand to assist in doing it, and he seemed to take more pleasure in this than in anything else outside. He lived really for helping forward the interests spiritual and temporal of the church of Jesus Christ. Nor was he behind in his ecclesiastical duties. If called upon to attend a meeting or a session he was in his place ; if appointed to Presbytery his place would not be vacant ; if appointed to the Synod he was sure to meet his appointment ; and particularly did he make a practice of attending the house of God regularly and punctually. He was always present, unless sick, and that was very seldom, for he was blessed with a robust constitution and good health. Whether the pastor was absent or not our deceased father was in his place. He said he wanted to show an example to the congregation, that if the pastor happened to be away the people were not to be scattered here and there. It is not very long since he told us that he had heard every sermon we had preached in this house, except one or two when he was sick or unavoidably compelled to be absent. He was always present at prayer meetings unless providentially hindered, which was seldom. I need not speak of his relationship to his family as a husband, father, and as the head of a Christian household. Those who have been trained

under his care, those who have received his instruction, and those children surviving him, who have become active in the house of God and in the service of the church, know how zealous and how earnest he was in training them up for God and for glory. He lived to see his children all members of the Church of Christ ; and some years after we became pastor of this congregation, we remember from the place where we are now standing, looking down with interest and pleasure upon our now deceased father coming to the Lord's table with eight members of his family in company. The sight seemed to us particularly interesting and instructive. He was particularly conscientious in the sanctification of the Sabbath ; he always aimed to "remember the Sabbath day to keep it holy," and so particular was he in that respect, that he has told us he never had his foot in a street car on the Lord's day. He thought that encouraging riding in the cars on the Sabbath was wrong, looking at it from his standpoint of Sabbath sanctification. This is a key to his idea of how the Lord's day should be kept.

His approaches to a throne of grace were characterized by deep humility. He felt his unworthiness, and rested wholly on Christ and his righteousness for justification and acceptance with God. In the very last prayer he uttered in our prayer meeting we remember one remark that made a very deep impression upon us. It was in connection with this expression, "to be with Christ, which is far better," the Scripture has it in

this form, yet our deceased father introduced an additional adverb, saying, "to be with Christ, which is far, far better." I have no doubt that his immortal spirit to-day, basking in the sunlight of heaven and in the presence of him who is the light of that glorious place, realizes that it is far, "far better" to be in heaven with God than even in the church on earth.

During the past few years our deceased friend was greatly afflicted by the removal, one after another, of members of his family—losing a beloved son, a beloved wife, a sister-in-law, and subsequently a beloved daughter. He felt that he was very much alone, though he still had a beloved daughter under his roof. During the past few years we have thought that he was daily and constantly ripening for heaven. But God had blessed him with such a robust body and with such strong mental power that he seemed really never to become old in our eyes ; and while sometimes we would stop and think, well, it may be that he will not be long with us, still the thought would come again, he is so vigorous we hope that he will be spared to us for many years to come. He had everything in preparation for the communion that has just been observed in this congregation upon the by-gone Sabbath, and he was particularly careful in making arrangements for those occasions. He anticipated pleasure and profit in being present. But God had in store for him the higher communion of heaven, so that on the very day of immediate preparation for

the Lord's supper on earth, he was removed to enjoy the marriage supper of the Lamb in glory.

On the Tuesday before last Sabbath, Tuesday week just past, he had been helping the sexton of the congregation in making arrangements for the communion service. He had ordered the preparation of the bread, and had arranged the tokens of admission to the Lord's table, so that when they were asked for, even while he was oppressed with sickness he could tell the very spot in which they would be found. He had looked forward with interest to being with us at our last communion. But God was pleased to lay his hand upon him on yesterday week, so that he was only from that day until last Saturday in the land of the living. His sufferings were not severe, although comparatively brief. We had hoped that he would be able to throw off his sickness, but toward the last it became evident that his time on earth would be short, and when we drew near to him to say farewell, and asked him if he felt Christ to be precious to him, he nodded his head, indicating that he did. Mr. Scott, we believe, did not say very much upon his death-bed. Sometimes the very best of God's people have very little to say when they are passing from this world. Their deeds, however, speak with eloquence. It is of his life we must learn, and that life we have very briefly sketched. His memory will be long cherished by this congregation, the members of which he loved, while he labored and prayed for the benefit of immor-

tal souls and for the advancement of Christ's kingdom everywhere. We feel that we have lost a friend indeed. We shall miss him in taking counsel with him; in going up to the house of God and in returning from it; we shall miss him in the prayer meeting; we shall miss him in the house of God; we shall miss him as office-bearer in this church; in the meeting of the session; but we bow with submission to the will of God, saying that "The Lord gave and the Lord hath taken away; and blessed be the name of the Lord." When he was alive he often encouraged and strengthened us in our work, but he has gone to higher employment, to grander society, to live and be with Christ eternally. His family will miss him. These sons and daughters in whom he was deeply interested, whom he prayed for and whom he trained up for God and for heaven, whom he dedicated to Father, Son, and Holy Ghost, will feel the want of his presence. They will miss his prayers and his interest in them, but they need not "mourn as those who have no hope." They are to-day taught the lesson of mortality, and I am sure that as they look back upon the history of the past and the interest that he took in them, they will cherish his memory as long as they live on earth, and, trusting in Christ and resting upon the same Saviour upon whom he rested, they will meet again in that better, brighter world where tears shall be wiped away, where parents and children shall be united, where those who have lived and labored for

God and served his cause shall meet, and parting shall be no more.

As members of the session and as members of this congregation we are admonished to-day. Oh! let us pray that we may be as deeply concerned about the prosperity of the house of God as he was. As servants of Jesus Christ let us devote ourselves to His service, and aim at the accomplishment of great things for the kingdom of the Master, so that when we come to die we will have naught to do but fall asleep and be with Jesus.

Although our deceased friend suffered considerably, and at times felt greatly pressed, still his death, which was the result of valvular affection of the heart, was comparatively easy. Throughout he was submissive to the will of God.

We should omit something that ought not to be forgotten, did we not call attention to the fact that our deceased father and brother took a deep interest in the Sabbath-school and in the young of our congregation. Almost every Sabbath he visited the school. When money was wanted to help the Sabbath-school he was always ready to contribute. His benevolent action was marked, although unobtrusive. And although many may not have known all he did in helping forward the interests of the school and the congregation, yet he was a liberal giver. Oh! my Christian friends, as we meet together in the house of God this afternoon, let us feel that nothing but an

interest in Christ will prepare us for leaving this world triumphantly. Let us rejoice in the doctrine of the resurrection, and let us pray that although we may be separated from dear ones here on earth we shall meet in heaven around the throne of God, and dwell forever in his presence. "Them also who sleep in Jesus, will God bring with him."

Remarks of the Rev. James Y. Boice, Pastor of the Second Reformed Presbyterian Church.

My Christian friends, it is not needful that I should utter any additional words after the address of the beloved pastor. I would like, however, to venture a thought or two.

As we stand within the shadow of this great bereavement and contemplate the sorrows and distresses of life, where shall we find comfort and consolation, where should we look for that which should fill our souls with joy? Not from the utterances of the world's learning, not from philosophy, but from the pages of spiritual truth does there come to us that which tends to lift up our souls amid the sorrows and the tribulations of life. It is the book of hope.

All other religions that have ever claimed the world's thought have had but little to say with certainty touching the future. They spoke of a golden past, of an age long gone when men enjoyed happiness and blessedness and felicity, but they have had

no word of joy or brightness for the future. Christianity, however, is distinctively a religion of the future. It comes to us from God, and is designed to lift us up to his glorious and blessed presence.

As we stand here we are reminded that God has taken our deceased brother away. No enemy has entered this congregation and carried off our beloved one. "The Lord gave, and the Lord hath taken away." He brought him down to the bars of the grave. It is God who calls men down to the silent tomb, and it is comforting for us to know he is our Friend, he loves us, he is our Father. And then again this precious word tells us that the Lord Jesus Christ is specially near to us when we are passing through times of sorrow and anxiety and distress. He is our brother, not ashamed to call us brethren, bone of our bone, flesh of our flesh. "He was dead but is alive," and lives to comfort us and to come near to us. He has been through the waters of sorrow and knows how to comfort the hearts that are bowed down. Our friends when they leave this world have no longer any personal influence here, but they do indeed live, as the beloved pastor said, in the example which they have set, in the words which they have uttered ; and, in this sense, our friend being dead yet speaketh. But the presence of the Lord Jesus with his people is most real and powerful and blessed. There is nothing that so commends Christianity to us as the sympathy which the Lord Jesus Christ has with us.

Then, moreover, this book tells us that those who have died in the Lord are blessed. The heavens have been opened, and words tending to fill our hearts with comfort have come from the open door. They have been uttered in your hearing. "Blessed are the dead who die in the Lord from henceforth." To "die in the Lord" is to be when death comes to us where we have been ever since we came to Christ. It is to be where we have been ever since we grasped him as our hope and our salvation. "Blessed are the dead who die in the Lord," because death can do them no harm. It is the only safe place for the sinner, because it is the only place where there is no condemnation. Our brother lived in the Lord and he died in the Lord, and when death came to him it came simply as a messenger to open the door through which he might pass to life everlasting. They are blessed in the special enjoyment of Christ's presence, and their works do follow them.

The sorrows which are our allotment in life are designed to link us closer to God's throne. They are for our good, and are intended to bring us into closer fellowship with God.

Surely indeed our beloved brother does live. I may say that in a measure this congregation is his monument. I remember that when the great orator Pericles rose on one occasion to pronounce words of eulogy over the braves whose valor led them to death in the First Peloponnesian War, he said: "This whole

earth is the sepulchre of illustrious men ; nor is it the inscription on the column in their native soil alone that which shows their worth, but the unwritten memorial of them reposited more durably in universal remembrance, than on their own tomb." So our father lives in the hearts of those who have been associated with him, who have been comforted, and helped, and aided by him.

It was a very tender little incident that I heard about the old lady, a member of this congregation, who had not heard of the death of our beloved father. She asked where Mr. Scott was, for he always helped her to go to the table of the Lord, but that Sabbath morning he was holding higher communion with the Heavenly Father. He had passed into the land whose light is never dimmed by shadow and whose fields are ever vernal, where nothing beautiful shall ever fade, but bloom for aye eternally.

We have but to follow his example and above all to imitate the Lord Jesus Christ. We shall miss him as we met him upon the street, and in our homes, and in the church. And I cannot help again emphasizing the fact that his love for this congregation was so strong. He had a most abiding and permanent concern for the advancement of God's cause. He was stable and immovable ; always occupied in the work of the Lord.

Prayer by Rev. James Y. Boice.

Father in heaven, we are thy children; to whom shall we come when our hearts are filled with sorrow but to our Father who loves us? We thank thee for the revelation of thy love in Christ Jesus, our Saviour. We thank thee for the precious Scripture; we thank thee for the words of consolation and of comfort which have been spoken to us this afternoon by thy servants who have read thy word and spoken to us thy precious truth. Oh that the Spirit of God would impress this truth upon our minds and upon our hearts. Father, we recognize thy sovereignty; our lives are in thy hand; thou art the everlasting God. Thy lifetime is not marked by the periods that mark our brief existence here; thou inhabitest eternity. We are crushed before the moth, but thou hast been our dwelling-place in all generations past, and thou art our dwelling-place now. Our fathers trusted in thee and were not put to shame. Thou hast been pleased to remove our beloved father in the church, but, oh Father! we recognize thy right to do with thine own according to thy pleasure. We thank thee for the life of him who has passed away; for thy grace given to him in his early years to consecrate himself to the Lord Jesus Christ. We thank thee for the strength given to him to live a holy and a pure life. We believe that thou didst sustain him. Blessed be thy name that thou didst hold up his goings, and strengthen him in the way he pursued.

Father in heaven, we thank thee for the labor that he was permitted to do. We thank thee for the Christian temper and disposition which he manifested. We thank thee for the service that he has been permitted to do here and elsewhere. Now that he has passed away we pray that it may be our desire to imitate his example and to walk in his footsteps. We ask that thy special blessing may rest upon the home that has been bereaved. May

they cling to him who is all-powerful, and may they be linked together in more intimate fellowship with the Lord. May they be enabled to live near God, in whom their father trusted, so that at last they may be gathered into the inheritance of the saints, an unbroken and a blessed family. Be gracious unto all the dear relatives and friends who are now sorrowing over their loss. May their souls recognize thy hand in this their affliction, and may the consolation of the gospel be a comfort and a joy to their hearts. Father in heaven, sanctify this bereavement to this congregation. We earnestly pray that thou wouldst pour thy blessing upon us. Bless all who have gathered here that they may sympathize with those who are in sorrow and in affliction, that they may learn the lesson taught by thy providence, that this is not their home. May they seek a higher and better one. May we serve the Lord in all our walks as our beloved father set us so good an example, so that at last we may be gathered into the inheritance, the inheritance of the saints in light. We ask all in the name of our Lord and Saviour Jesus Christ. Amen.

Rev. Matthew Gailey, Pastor of the Third Reformed Presbyterian Church, announced Psalm ciii. 13-17, and pronounced the benediction after the singing.

Such pity as a father hath
  unto his children dear ;
Like pity shows the Lord to such
  as worship him in fear.

For he remembers we are dust,
  and he our frame well knows.
Frail man, his days are like the grass,
  as flow'r in field he grows :

For over it the wind doth pass,
and it away is gone ;
And of the place where once it was
it shall no more be known.

But unto them that do him fear
God's mercy never ends ;
And to their children's children still
his righteousness extends.

IN THE CEMETERY

Rev. Dr. Steele repeated some Scripture passages, and Rev. George H. S. Campbell, Pastor of Richmond Presbyterian Church, pronounced the benediction.

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